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UNITARIAN WORD & WORK

DECEMBER 1911

The Monthly Bulletin of the American Unitarian Association, The National Alliance of Unitarian Women, The Unitarian Sunday School Society, Young People's Religious Union, and The Unitarian Temperance Society

Publication Department

AMERICAN UNITARIAN ASSOCIATION

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THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity. In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE NATIONAL ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE UNITARIAN SUNDAY SCHOOL SOCIETY

The Society was founded in 1827, and exists for the purpose of co-operating with the churches and Sunday schools and the homes of the Unitarian denomination in promoting the religious and moral education of the rising generation. It seeks to increase the number, size and efficiency of the Sunday schools; to publish manuals for use in the Sunday school and the home; to keep abreast with the progress and application of psychology and pedagogy to religious education; and to disseminate knowledge of the principles and methods involved.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

The Temperance Society is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

UNITARIAN WORD AND WORK

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Monthly Bulletin of the American Unitarian Association, National Alliance of Unitarian Women, Unitarian Sunday School Society, Young People's Religious Union, and Unitarian Temperance Society

Vol. 15 DECEMBER, 1911 No. 3

EDITORIAL

PEOPLE who devote themselves to the cause of freedom and brotherhood in religion must obviously be perfectly disinterested. No one goes into this work just out of restlessness or uncertainty of choice or just to escape ennui or because he cannot make a living in any other way. If any men drift into the Unitarian ministry for any such reasons or cherishing selfish purposes, they very soon drift out again. They find that they are not wanted. The men who "make good" in the Unitarian ministry feel that the very best use they can make of their lives is to plant the seeds of a better civilization and to help to found and maintain the institutions that permanently promote the things that are true and good and beautiful. They are mastered not by personal ambitions but by love of a great cause. They know that the best service they can render is to carry to their fellow-men a religious faith that helps, cheers and ennobles, that survives all the challenges of life's experience, interprets its mysteries, comforts sorrow, hallows joy and enriches destiny.

* *

A RULE has been adopted by one of our ministers of carrying on a correspondence with those of his congregation who have moved away from the city in which his church is located. He speaks particularly of several young men and newly married people who have gone to distant places to begin life among strangers and unfamiliar surroundings. From such correspondence two gratifying results have followed. First, the young people have been benefitted, for in him they have found a friend and a counsellor to whom they could turn for advice and encouragement; and second, the minister was himself benefitted. He was surprised and delighted to see in his correspondence the rapid unfolding of his former parishioners to larger interests and broader outlooks, and they thus assisted him in passing beyond the boundaries of his own small field of service. In the course of a few years this minister had thus really extended his sphere of service far and wide.

Does not this suggest a method that might be employed generally, not only because of its practicability as a humanizing process, but also as a means of sending forth the forces of a larger liberalizing religious spirit?

* *

A SIGNIFICANT meeting was held last month in the Parish

House of the First Parish Church in Cambridge. This society is represented in practically all the local philanthropic and reform organizations. For this meeting an exhibit of the social work in which members of the parish were interested was displayed upon the walls. Charts and maps indicated the different social activities. With these charts and with photographs and slides there was a thorough survey of the work of social reconstruction going on in the city. The charts indicated the character of the work and the need of each organization, and a member of the parish interested in that particular organization stood by each chart to give further explanation. Addresses were made by the minister, Dr. Crothers, and by his two assistants, who are employed to conduct and systematize these varied activities. The religious impulses of the society are thus made to flow efficiently in the channels of constructive work and social betterment. Doubtless many another Unitarian church could make an equal exhibit of its service to the community.

* *

SCATTERED throughout the country are many people who have become alienated from the old faith and interested in the new. In most cases these people are not within reach of a Unitarian church, and so cannot avail themselves of the privileges offered by a local organized religious fellowship. Through the medium of the Post Office Mission, however, we can come into intimate and comradely touch with them, no matter at what remote point they may live. The Post Office Mission of the National Alliance is doing a splendid service along these lines. Its workers are sending out thousands of tracts to those who wish to know of our liberal faith, and what is even better, they are writing personal letters of friendly greeting and guidance, adding the charm of comradeship to the truth of principle. In this work every Unitarian may engage.

* *

ONE of our ministers, living in a small city, makes it his practice to stop at the police court every morning about 9 o'clock on the way from his residence to his study in the church. Often the judge invites him to take a seat on the bench, and asks his advice on the moral aspects of the cases brought before him. It is a real misfortune that more of our ministers do not realize how much they might increase their influence in the community by adopting this practice. Few people nowadays have much use for the minister who never goes out of his study; who is ignorant of what is going on in town; who thinks his whole duty is done when he has preached a scholarly essay to a devoted handful of people on Sunday morning. On the other hand, no man in a community is more respected, heeded, and looked up to than the minister who thoroughly identifies himself with its life; who knows the evil in it as well as the good; who knows the good which is to be found even in the evil. If the minister is willing to be the friend of the publicans and sinners, he will discover many of them who, as in the time of Jesus, are nearer the kingdom of heaven than are a lot of conventionally pious folk.

* *

THERE is one avenue of missionary influence through which an immense amount of good can be accomplished, and which is little used by the average Unitarian worker in the task of proclaiming liberal principles in religion. The daily press is to-day

the universal medium for the diffusion of news and the machine for the production of public opinion and sentiment. In press correspondence, therefore, the Unitarian worker will find excellent opportunity for wide-reaching influence. Newspapers will always print the contributions of their readers if they deal with matters of current interest. There are constantly being presented opportunities for the expression of opinion from the liberal standpoint. The wise use of these opportunities can accomplish a wonderful good in liberalizing public thought.

* *

THE recent address given by Professor Shailer Mathews, Dean of the Divinity School of Chicago University, on scientific management in the work of the church has attracted much attention.

After noting the obvious difference between industrial and religious activities, Prof. Mathews says: "Notwithstanding these differences, in my judgment the philosophy of 'efficiency' can be applied at least tentatively to the working of churches.

"1. The Churches may well centre attention upon operation rather than results, that is, they must more clearly distinguish between what they are trying to do and the way in which they are trying to do it. . . . . *If every church once a year were to undertake to study the community in which it exists, for the purpose of discovering its religious and moral needs, and then were to ask itself how best it could be operated to meet those needs, organized Christianity would be wonderfully more efficient than it is today.*

"2. Churches can apply to themselves the conception of functional rather than of mere competitive standards. In too many communities churches compete with each other on the standard of numerical and material success. A community suffers in every way from the failure of institutions that should be spiritual leaders to become more than institutional competitors.

"3. To bring about such results there must be a far more systematic division between the department of management and the department of workers in the church than now exists. . . . . It would seem no very difficult thing for every church to organize what might be called its management staff. . . . . This conception must be carried beyond the limits of the individual church. There should be in every community a general programme and a co-operative council at work for the churches as a whole.

"Finally, the ideal of efficiency by co-operation rather than competition can certainly be extended to church work, not only in individual churches but in the broadest fields of Christian comity. Personally I do not have much sympathy with the sentimental rhetoric which so often constitutes the plea for church unity. I do not myself see why denominationalism may not itself be regarded a phase in the division of labor of the Church Universal. But denominationalism can and must be co-operative. *Such co-operation should be something more than a truce. It should be genuine community planning.* . . . . . The chief end of the activity of the Church is not to get men into its fold, but to get itself into society: to get its ideals through individuals into the reconstructive forces of society itself. *Complete success in such an undertaking will be possible only as men of different churches plan co-operatively.*"

THE QUESTION COLUMN

The following questions are sent to the editors of WORD AND WORK by Associate members of the American Unitarian Association. While the answers will attempt to represent the spirit, and as far as possible the opinions and beliefs of Unitarians in general, the Secretary of the Association is alone responsible for any religious or theological views which they may contain.

Question:

How, when and where is man punished for the sins and wrong doings committed while on earth?

Marietta, Ga. J. M. S.

Answer:

Unitarians believe in a moral order. This belief implies that every cause must have its legitimate effect, that every action is followed by its equivalent reaction, that every decision involves certain necessary consequences. To sin is to choose the *lower* in the presence of the *higher*. No such choice can ever be made without entailing kindred results, both within the character of him who makes the choice and among the consequences that follow. There is no immunity from wrong doing.

But Unitarians do not dogmatize about the future. Human knowledge about life is partial, and they never undertake to tabulate the rewards and punishments of the life to come. They rest in the confidence that like produces like, always and everywhere. Divine standards of judgment are both just and merciful. Whatsoever a man sows, that shall he also reap, whether it be in terms of joy or woe; and whether we are able to trace the path of wisdom and mercy and justice or not. See tracts Nos. 99, 204 and 261.

Question:

If Christ was not raised from the dead, why do we celebrate Easter?

E. J.

Dolliver, Iowa.

Answer:

Easter is not essentially a Christian festival. It is one of the pagan celebrations appropriated by the early Church. The very name of Easter is of pagan origin. From time immemorial Easter has announced the return of the sun after the vernal equinox. The early Christians read into it the resurrection of Jesus from the tomb, and their imperishable hope of immortality. In general terms it has thus come to be the great Christian festival in recognition of the indestructibility of life, and it is on this ground that Unitarians can join in its observance, not only with Christians, but with all the races and in all the religions of the world. See Tract No. 196.

Question:

Was the Baptizing of John the Baptist a rite of the Jewish Church? If not, what was it?

Answer:

Baptism was originally a Jewish rite of semi-political significance. It was employed to induct Gentiles into Jewish fellowship. Later, it acquired an ethical symbolism, signifying that by means of it one could be restored to the company of the chosen and enjoy the cancellation of his sins. John apparently believed that the whole nation had fallen from grace and that the Kingdom of Heaven would never come unless even the Jews regarded themselves as Gentiles, and by the rite of baptism became Jews in reality as well as in name. See Tract No. 112.

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D.D., *President*
Rev. Lewis G. Wilson, *Secretary*
George Hutchinson, *Treasurer*
C. L. Stebbins, *Publication Agent*
F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Rev. J. H. Dietrich, who has recently joined our fellowship from the Reformed Church in Pittsburgh, Pa., has accepted a call to Spokane, Wash. Rev. E. M. Slocombe has resigned at Augusta, Maine, to accept a call to the Second Parish in Worcester, Mass. Rev. G. E. Hathaway has resigned at Manchester, N. H., to accept a call to the Westminster Church in Providence, R. I. Rev. H. E. Latham has resigned at Eastport, Maine, to accept a call to Farmington, Maine. Rev. R. C. Douthit of Castine, Maine, has declined a call to Middleboro, Mass. Dr. J. W. Rowlett, late of Atlanta, Ga., has taken charge of the new work at Memphis, Tenn. Rev. H. E. Kellington is preaching at Salem, Ore., and Rev. J. H. Seaton, at Highland Springs, Va. Rev. A. J. Culp has resigned at Brooklyn, Conn., to accept a call to Brewster, Mass.

Buildings

Last month the society in Cambridgeport, Mass., occupied its new and beautiful church building. The grading is not yet completed and some of the fixtures are not yet supplied, so that the church will not be completely ready for dedication until after Christmas. At about the same time the society in Marblehead expects to dedicate its new building. Both of these buildings take the place of the old churches destroyed by fire. The new church in Calgary, Alberta, and the new parish house for the Church of the Redeemer on Staten Island, are nearly completed and will be used by the societies during the winter. Good progress has been made on the new parsonage at Montague, Mass. The society in Arlington, Mass., which has been worshipping this fall with the Universalists, has returned to its handsomely renovated meeting-house. Considerable changes and improvements have been made and the whole place is fresh and beautiful. On the other hand, news comes from Japan that our headquarters there, and the home of the Unitarian church in Tokyo, has been seriously damaged by the ravages of the white ants. These ants are a new pest in Japan. They eat the heart out of timber structures. It is hoped that their depredations have been discovered in time to prevent very serious damage to our buildings at Tokyo, but considerable repairs are already necessary and the whole building must be searched so that the nests of the ants may be destroyed.

Frothingham Fund

At a recent meeting of the Board of Directors, upon the recommendation of the Committee on Education, a distribution was made of the income of the Frothingham Fund for the aid of the education of the colored people in the South. Appropriations were made in aid of the following schools: Calhoun Colored School, Calhoun, Ala., Hampton Normal, Industrial and Agricultural In-

stitute, Hampton, Va.; Kowaliga Industrial School, Kowaliga, Ala.; Maysville Educational and Industrial School, Maysville, S. C.; Penn School, St. Helena, Island, S. C.; Snow Hill Normal Institute, Snow Hill, Ala.; Tuskegee Normal Institute, Tuskegee, Ala.; Okolona Industrial College, Okolona, Miss. This list by no means exhausts the number of deserving schools for colored youths, but these schools have all recently been visited by some member of the Board or representative of the Association, and all are doing praiseworthy work.

Journeys

It is the habit of the Directors of the Association to keep one or more of its officers always in the field. The Secretary returning from his journey in the far Northwest crossed at the General Conference in Washington, the Assistant-Secretary just starting westward. Mr. Howe's trip took him to Morgantown and Wheeling, W. Va., Zanesville, Columbus, Dayton and Hamilton, Ohio, Indianapolis, Ind., Chicago and Moline, Ill., Madison, Wis., Jackson and Onsted, Mich., and Erie, Pa. This was not a speaking or preaching journey, for Mr. Howe is a layman and represents primarily the business interests of the Association. At a number of these places he conferred with the local trustees in regard to the financial aid which the Association renders to the local society and particularly in regard to the acquisition of property. In others, he aided in the adjustment of the debts which the local societies owed to the Church Building Loan Fund. In every case but one, he succeeded in making arrangements satisfactory to all concerned.

Mr. Howe had not returned before Rev. E. S. Forbes, Secretary of the Department of Social and Public Service, left Boston on a more prolonged journey which will take him to the following places: Detroit, Ann Arbor, Jackson and Kalamazoo, Mich., Toledo, Ohio, Milwaukee and Madison, Wis., Minneapolis and St. Paul, Minn., Davenport, Iowa City, Des Moines and Sioux City, Iowa, Omaha and Lincoln, Neb., Topeka and Lawrence, Kas., Kansas City and St. Louis, Mo., Urbana, Ill., and Indianapolis, Ind. Mr. Forbes is engaged in organizing Social Service Committees in the different churches, advising with the local trustees and members about the welfare and progress of the endeavors of the churches for civic reform and community upbuilding, and inspiring the churches not only to continued activity in remedial charity but also to the preventive and constructive work which we all recognize as the highest development of philanthropy. He has also met the University people at the State universities and conferred with many co-operating individuals about the work of his own department. Upon his return to his desk this month Mr. Forbes will have completed the organization of the fourteen committees of his department which will deal with specific branches of the general work of Social Service in and through our fellowship.

British Association

The half yearly meeting of the Council of the British and Foreign Unitarian Association was held last month and many matters were taken up which are of interest to all Unitarians. The work of the British Association very closely resembles the work of our Association. A list of

nearly eighty churches to which grants and appropriations had been made by the Executive Committee was submitted. The Publication Committee reported on its activities in publishing books and tracts. Rev. W. G. Tarrant reported on his missionary journey to South Africa, a visit which occupied five months, during which he preached and lectured at Capetown, where a Unitarian church already exists; at Wynburg near Capetown, where a mission can readily be established; at Port Elizabeth, where the response was most satisfactory and assurances were given that if a minister could be found a Unitarian church could be successfully established; at Pretoria, where there was little or no response; and finally at Johannesburg, where a society was organized, a subscription raised, and where a minister, Rev. G. C. Sharpe, has now been settled. Rev. William Wooding and Mrs. Wooding left home in October for an extended journey in Australia and New Zealand in behalf of the Association. They will visit Sydney, Adelaide and Melbourne in Australia, Hobart in Tasmania, Auckland, Wellington and Timaru in New Zealand. Mr. Wooding will preach and lecture and meet the committees of these churches. Mrs. Wooding is a sister of Mr. Asquith, the prime minister of England.

Foreign Work

American Unitarians follow with sympathy and interest the endeavors and struggles of our fellow believers in Europe.

Everywhere there are indications of increasing discontent with the creeds and dogmas of the established churches. On the other hand, encouragement can be found in the rapid growth of the Modernists' movement. Report comes of the organization of a Unitarian Association in Bulgaria. Inquiries come from Turkey about the possibilities of training students for the ministry of liberal churches. Letters come from Denmark, telling of the agitations throughout the country caused by the preaching of Pastor Rasmussen. From Iceland Mr. Jochummsen bears testimony to the constantly growing liberality within the established church, and in Germany there is no sign of the cessation of the ferment caused by the condemnation of pastor Jatho of Cologne for heresy. In Italy Rev. G. Conte, aided by the British and American Associations, has organized a fellowship of free believers; and his reports, with their mention of his meetings at places like Milan, Venice, Florence, Rome and Palermo, open a new world to the imagination of those who remember Socinus and the Italian origins of early Unitarianism. All these movements and conditions are indicative of a deep stirring in the hearts of men and peoples and foreshadow the world movement to which the International Congresses are steadily giving coherence and articulation.

Finances

The first of November marked the close of the first half of the financial year of all the national societies. It is hardly to be expected that the contributions for the national work will come in to any large extent in the first six months, for the churches do not as a rule take up this part of their work until later. The early gifts to the Association are, however, peculiarly appreciated. They are the springs of water in a dry land. Some

fifteen societies sent in their contributions in the first half year and their gifts, together with a number of individual contributions, amount to $2,-751. The general tendency of these early returns is encouraging. The societies in Madison, Wis., Braintree, Mass., Trenton, N. Y., Sullivan, Maine, repeat their gifts of former years. Good gains are reported in the gifts of the societies in St. Paul, Minn., and Lexington, Mass. The church in Newburyport, Mass., continues its steady and healthy increase. The society in Winchester, Mass., which gave $100 last year, goes up to $165 this year. Best of all, the society in Barnstable, Mass., more than doubles its former gift of $30 and reaches the highest level that has ever marked its contribution. In three cases there is a loss in the contribution, but the year is only half spent and these societies still have a chance to make a better record.

The Apportionment Commission

At the last annual meeting of the American Unitarian Association a resolution was adopted calling for the appointment of an Apportionment Commission to co-operate with the Association in raising funds for its work. This Commission was to be elected as follows: One member elected by the board of directors of each departmental conference and three other members appointed by the directors of the A. U. A. The following have been chosen: Hon. Horace Davis, by the Pacific Coast Conference; Hon. Paris Gibson, by the Rocky Mountain Conference; Rev. E. C. Smith, by the Western Conference; D. R. Wilson, by the Southern Conference; Cyril H. Burdett, by the Conference of the Middle States and Canada; and John Mason Little, Rev. J. Edward Wright, D. D., and Rev. William Channing Brown, representing the New England Conferences. The Commission held its first meeting in Washington Tuesday, Oct. 24th, all members being present, with the exception of Messrs. Little and Gibson. Hon. Horace Davis of San Francisco was chosen chairman, and Rev. William Channing Brown secretary.

The Commission decided to make appeal to all the churches that they put forth a greater effort to sustain the national work, and it was also decided to ask each church that it agree to a definite sum as its share of the amount to be raised. A schedule of possible apportionments was adopted, subject to review and revision by the representatives of the several departments. It was voted that the Commission suggest an amount for each church as a basis for consideration with the minister and the church committee. The Commission will endeavor: (1) To persuade each church to become responsible for a definite sum for the support of the national cause; (2) To foster the adoption of systematic and wise methods of taking the annual contribution for the missionary work; and (3) To urge the churches to make the contribution as early in the year as possible. The secretary of the Commission will be glad to provide literature, collection envelopes and mite boxes, and to meet church committees and congregations that the work may be explained. He may be addressed at 25 Beacon St., Boston, Mass.

The Labors of Mr. Key

Rev. William S. Key, who has for seven years performed devoted and

arduous service for our cause in North Carolina, came North the middle of last month for a short visit to his family. "Unfortunately, it proved necessary for him to go to the hospital shortly after his arrival, but it is hoped that by the time this notice appears he will be on his feet again."

There is no more picturesque and interesting field of service than that which Mr. Key occupies, and the difficulties, and hardships resulting from several accidents which he has undergone put to shame those of his brethren who are living more comfortable and easier lives. He has a parish something like one hundred miles long by sixty miles wide, and some twenty places at which from time to time he preaches, five or six of them being organized churches. He has tramped, ridden and driven over this large area summer and winter with indefatigable energy. He is farmer, physician, preacher, educator and friend for hundreds of men and women in eastern North Carolina. He not only has the respect and the affection of the people whom he serves, but of high officials in the state government themselves. Indeed, he has been called by one such official, "the Doctor Grenfell of North Carolina."

Mr Key has made his headquarters at Dix House at Shelter Neck, and has seen the development of the school there and at Swansboro, the other end of his parish sixty miles away. He is full of enthusiasm for the work of these two schools and is glad to talk about them and about his field of service to Churches and Alliances here in New England. He expects to remain hereabouts until Christmas, and if his health permits, is open to engagements. Appointments for him may be made through Rev. Henry Wilder Foote, Secretary of the Department of Education, 25 Beacon Street, Boston. It is hoped that our churches will avail themselves of the opportunity of learning something of this most interesting work.

Federations

The Annual Meetings of the Federations of the Churches of Connecticut, Massachusetts and Rhode Island were held last month and were occasions of marked interest. The Connecticut Federation meeting was significant because all the leading denominations were at last represented. Some have held back because the Connecticut Federation, like the other New England Federations, has declined to follow the example and urgency of the National Federation and exclude Unitarians and Universalists.

The Massachusetts Federation gave serious consideration to the questions raised in the report of the Field Secretary in regard to local Federations, the duplication of churches in country towns, and to unnecessary denominational competitions. In spite of some financial embarrassment, the Federation insisted on continuing its Field Secretary and its Boston office. The Rhode Island and Massachusetts Federations unite in the support of a Field Secretary, and they are the only State Federations which maintain an active officer in the field. The Rhode Island Federation considered the purpose of "overlooking, overlapping and overorganizing." Resolutions were adopted asking the denominations to support only such societies and movements as shall be approved by the Council of the Federation and endorsing the plan of maintaining a permanent bureau of co-operation. The scope and importance of the work of the Federations is increasingly apparent.

They are more and more successful in preventing the miserable waste and duplication in our religious work. They are federating the competing churches in our country towns in the support of one minister and one organization. They are urging denominations to prevent overlapping and to seek information and consultation before starting new churches in fields already occupied. They are federating the churches of our cities in all kinds of co-operative activity. They are aiding the revival of the country churches by summer schools for their ministers and by pointing the way to larger efficiency.

How Can a Minister Aid the Work of the Association

1. By keeping himself posted as to the progress of the Association's work, carefully reading the reports and bulletins, and asking questions of the Secretary about things he does not understand.

2. By keeping his church informed of the accomplishments, methods, plans and hopes of the Association.

3. By seeing that the Annual Reports of the Association reach the members of the parish, that the free pamphlets are displayed for distribution, and that the best of them are read not only by strangers but also by the members of the church itself, and especially by the young people, and by providing for an agent to have charge of the display and sale of Unitarian publications.

4. By seeing that his church adopts some one of the successful methods of raising the annual contribution for the national work and that every member has a chance to contribute, and by giving his personal and earnest attention to the matter, so that the contribution may be enlarged and the resources of the Association upbuilt.

5. By securing for the officers and Field Secretaries opportunities to address Conferences, ministers' meetings and local churches.

6. By reporting to the Secretary any suggestions for the improvement of our work and any criticisms that are worthy of consideration.

7. By securing in his parish a number of paid subscriptions to WORD AND WORK (50 cents), to the *Christian Register* ($3.00), or to the *Unitarian Advance,* the *Western Conference Unitarian,* or *Pacific Unitarian* ($1.00).

8. By keeping the library supplied with all the printed matter which concerns his church: calendars, reports, programmes, printed sermons, etc.

9. By bringing the needs of the national work to the considerate attention of members of the parish who wish to do some perpetual good in the world and who are able to advance our cause by remembering the Association in their wills.

Revision of the Hymn and Tune Books

The Editorial Committee on the Revision of the Hymn and Tune Book is proceeding steadily with its work, and hopes to be able to put the book into the printer's hands next summer. At the September meeting of the Board of Directors an Advisory Committee on the Hymn Book was appointed, consisting of Mr. W. S. Allen, Greenfield, Mass.; Mrs. C. B. Beatley, Boston, Mass.; Rev. George H. Badger, New York, N. Y.; Prof. Clayton R. Bowen, Meadville, Pa.; Mrs. Dudley H. Ferrell, Brockton, Mass.; Mr. Arthur Foote, Boston, Mass.; Rev. P. R. Frothingham, Boston, Mass.; Mr. P. H. Goepp, Phila-

delphia, Pa.; Rev. E. A. Horton, Boston, Mass.; Rev. F. L. Hosmer, Berkeley, Cal.; Rev. A. W. Littlefield, Brookline, Mass.; Miss L. P. Loring, Beverly, Mass.; Mrs. E. M. Marsh, Boston, Mass.; Rev. Charles F. Russell, Weston, Mass.; Rev. Eugene R. Shippen, Detroit, Mich.; Rev. and Mrs. T. C. Williams, Boston, Mass.; Mr. B. W. Whelpley, Boston, Mass. It will be observed that on this list there are five or six organists or choir masters, eight or nine persons who have had experience in the compilation of hymn-books, and several who have made an especial study of the history and sources of hymnody. This Advisory Committee, which held its first meeting on Nov. 28th, will be consulted from time to time by the Editorial Committee on the problems which are confronting it. Already some of its members have given valuable counsel.

The general principles along which the revision is being conducted may be briefly summarized. The first step was to invite the ministers of our churches to submit lists of two hundred hymns which ought to be included in the revised book. Nearly two hundred ministers responded, most of them basing their lists on the present Hymn and Tune Book. From these lists a record was made of the hymns receiving the largest vote, and these will form the basis for the revised book.

The second step has been to add new material to this nucleus. The aim of the Committee is to make the book as broad and inclusive in spirit as possible. Hence, while the book will include a large number of the recent hymns expressing our modern thought, it will include also the best of the standard older hymns which are still cherished by our churches. No congregation, or individual, will care for all the hymns thus included. Different tastes will make differing selections, but it is hoped that every congregation will find in the new book the hymns which it needs. Especial care has been taken to collect as many available hymns as possible expressive of the newer ideals of social service, and it is hoped that this section of the book will prove satisfactory.

The third step in the revision concerns the selection of tunes. So far as possible the old associations of hymns and tunes will be preserved, even when the old tunes are of inferior quality. The Committee expects, however, to enrich the book by offering a considerable number of alternative tunes, so as to give more latitude of choice than the old book has offered.

The Committee is very grateful for suggestions which have come to it from many sources, and would remind our ministers and laymen that it is not too late for them to send in further counsel, as to either hymns or tunes. Communications should be addressed to the Committee on the Revision of the Hymn and Tune Book, 25 Beacon St., Boston.

National Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Emma C. Low, *President*
153 State St., Brooklyn, N. Y.

Mrs. Emily A. Fifield, *Rec. Sec.*,
77 Morton Road, Milton, Mass.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
19 East 44th St., New York

Miss Florence Everett, *Clerk*. Office hours 9.30 A.M. to 4 P.M.

During the past month the attention of all Alliance members has doubtless been given to the reports of the Conference lately held in Washington, the proceedings having been printed in full in the *Christian Register*. It is now the General Conference of Unitarian and Other Christian Churches, and may therefore include all the world and be of universal interest.

Washington was very quiet, for Congress was not in session and there was no Mr. Taft and no reception at the White House, but the broad streets and splendid buildings and the many places of historic interest were fully enjoyed, the weather happily being nearly perfect.

The Alliance had its full share in the programme of the week, its president presenting a report in the first session, and a public reception to the Conference being under its management.

Three luncheons on Wednesday were notable events—the Laymen's luncheon, the Ministers' luncheon and a remarkably beautiful luncheon of the Alliance. By the thoughtful arrangements of members of the Washington branch nearly four hundred women were seated at tables perfect in every appointment and bountifully served. A few words of welcome from the President was the only "speech" on this really great occasion. At her request this was followed by a most impressive silent grace.

The public meeting of the Alliance was held in All Souls' Church in the afternoon of the same day. An enthusiastic audience filled the church, 244 Alliance members from 26 States answering the roll-call. The unexpected absence of the vice-presidents from the Pacific Coast and Rocky Mountain sections was a disappointment, but was explained by letters and telegrams. Mrs. Loomis, with greetings, reported having attended at Eugene the best Conference ever held in Oregon, where the opportunities for work are very great. The letter of Mrs. Davis told of the great good accomplished in the Rocky Mountain section through the Post Office Mission. She asked that friendly letters of encouragement be sent to the branch in Phoenix, Arizona, which is small and bravely struggling for success in maintaining a church.

This meeting was a real Conference, with plenty of time given to the discussion of the various branches of Alliance work, questions being asked and answered relating to Post Office Mission, Cheerful Letter, College Girls and other committees. Mrs. Keyes had opportunity to make clear the meaning of Appeals, showing the difference between requests which branches make of each other for sales and fairs and the *national* appeals for financial help in building a church or parish house. All branches should respond to such appeals, as all should wish to take part in the missionary work of the Alliance.

The efforts making for college girls

and boys were emphasized and the duty of holding our young people loyal to the faith. The various ways by which Alliance members in college towns could reach and lend a helping hand to Unitarian students were forcefully reiterated to an attentive audience.

Mrs. Peterson told the story of the Southern Missionary work and the little chapels and schools which have so quickly followed in the steps of the Post Office Mission and the Circuit Preacher. With the co-operation of the American Unitarian Association, the Alliance maintains three ministers in the field, each one helping to make people happier and better in the little communities which they serve. The need of education cries out from every one of the centres reached by the Alliance and the Carolina Industrial School has at length taken shape and appeals to every Unitarian man or woman within reach. This is not within the scope of Alliance work, but as an outcome of Alliance efforts in spreading the Unitarian faith and as the best kind of Social Service will deserve and win the support of Alliance women.

As members of the International Committee, letters were read by Mrs. St. John and Miss Marquand from Hungary, Holland, New Zealand and the British League.

Mrs. Fifield presented the greetings of Mrs. Sarah E. Hooper, the oldest member of the Alliance Board, having been a director from the beginning, and now 90 years old, and offered the suggestion from her, that as every Unitarian woman would wish to help build the proposed new church in Washington, all gifts from them and from Alliance branches should be devoted to the parish house to be called the Edward Everett Hale Memorial House. The suggestion was warmly seconded by Mrs. Atherton, who paid a sincere tribute to Mrs. Hooper, speaking of her long and active life and the many activities, both philanthropic and religious, which had been fostered by her, and adding that this would be a fitting celebration of this, the twenty-first year of the Alliance. Miss Low proposed that a collection should be taken at once, that individuals present might have the opportunity of sharing in this offering as a testimonial to Dr. Hale and a response to the wish of Mrs. Hooper. This was voted and immediately carried out.

The meeting closed with a hearty vote of thanks to the committee of Washington ladies who had made such hospitable arrangements for the Alliance meetings.

On Friday, Oct. 27th, the Executive Board held its meeting at All Souls' Church, Washington, D. C., with a large attendance, the president, vice-presidents from New England, Middle States and the South, the treasurer and both secretaries being present, as well as directors from New Hampshire, Massachusetts, New York, New Jersey, Ohio and Michigan.

The corresponding secretary gave items from the Manual showing that there has been a steady increase in the number of branches and in the money raised.

The treasurer explained the financial condition of the different funds, especially the Southern Circuit Fund, which is dependent upon pledges from the branches, which must be renewed in order that definite plans may be made. In reply to a question concerning WORD AND WORK, it was stated

that the Alliance agreed to take 1,800 subscriptions. Each officer receives a copy, and any Alliance member may take advantage of the club rate of 25 cents, which helps to pay for the 1,800 subscriptions.

The treasurer announced that the amount received from the collection taken on Wednesday was $101.83 (later somewhat increased), and was sent to the treasurer of the Alliance branch at All Souls' Church, with the following letter: "This gift was inspired by a message to this meeting from our aged and honored member of the Executive Board of the National Alliance, Director for Massachusetts, Mrs. Sarah E. Hooper, and it is now presented as a contribution to the fund for the erection of the Edward Everett Hale Memorial House." The treasurer further reported a gift of one hundred dollars to the national treasury from a branch president.

The Committee on Appeals presented an appeal for $300 towards the purchase of an organ for Urbana, Ill. It was stated that this is a college town, with hundreds of students receiving liberal ideas for the first time, and a dignified musical service would be a great help to the church. The appeal was recommended to the branches. An appeal for $250 for Warwick, Mass., was also approved by the board. This appeal is endorsed by the director, Mrs. Wells-Smith, and by Rev. Mr. Wilson, secretary of the American Unitarian Association. The continued life of the church seems to depend upon the Alliance branch of nine members.

Mrs. St. John read the Post Office Mission report and asked for greater co-operation in the committees and much more effort in local distribution. In New York, the Middle States committees can only meet three times in the winter, instead of each month, as in Boston. Mrs. Farquhar reported a large and successful P. O. Mission in Washington.

The Study Class Committee presented the new Leaflet in two parts on the New Testament, prepared by Miss Lilian Freeman Clarke, and urged the members to take both parts. Two new Lending papers are ready on the Sunday school, which at present claims much attention.

By invitation of the All Souls' branch the Board met again for luncheon at the close of the meeting.

It will be remembered that the corresponding secretary and the chairman of the Southern committee had been deputed to visit the Southern circuits; accordingly they started from Washington on the afternoon of the 27th, accompanied by the president of the Alliance, and reached Richmond, Va., in time to attend the supplementary meeting which had been planned by the Conference secretary as an Extension of the National Conference. Mr. Rihbany, Dr. Crothers and Miss Low addressed the meeting.

On Friday, Nov. 10th, the Executive Board met again at headquarters in Boston, with twenty-four present, including the vice-president from the South.

Letters from Mrs. Davis were read reporting the further journey in the South as "ten days of the most interesting and unusual experiences I have ever known. In the first place, the travel in all those by-ways is so different and so much harder than going through on main lines and stopping off at cities, that we, who have sat in Bos-

ton and legislated, have had no idea of the work which is being done." "Many times during the last week I would have been glad to have transported the entire Board into those little churches, to have looked into the faces of the eager audiences and realize the great opportunity for uplifting those who are to be our future citizens, as well as those who now must stand for the country life of those States and the planting of the seed of what we feel is a life-giving and sustaining faith."

The letters said much concerning Mr. Key and his efforts among the people as minister, teacher and helper in all directions. Services at Pink Hill with an audience of one hundred and fifty, morning and afternoon, were especially mentioned, Mr. Key conducting the service and Mrs. Davis speaking afterwards. "In every place it had to be a little *Unitarian sermon,* no Alliance talk, but a recognition of these people as 'seekers after light,' like ourselves."

Before her return Mrs. Davis will visit most of the Southern branches.

A new branch was reported at Yarmouth, Me., President Mrs. F. O. Welcome. Stoneham, Mass., has also a branch, the names of the officers not yet received.

Much interest was expressed for Victoria, B. C., and Eugene, Ore. The American Unitarian Association has secured land for a church in each place.

The Cheerful Letter Exchange, in all its departments, is doing well. There is a steady demand for books, for libraries, and requests for teaching, there being more home study than usual.

A communication from the Western Vice-President told of the recent Conference in Topeka and the meeting of branches remote from each other.

A few changed addresses are to be noted.

In Canton, Mass., the secretary is Mrs. O. A. Downes. The secretary of the Brighton, Mass., branch is Mrs. Hubert Pope, 130 Englewood Ave., Brookline, Mass. The address of the corresponding secretary in Chelsea, Mass., is 66 Proctor St., and the meetings are held on the first Tuesday, and not the second, as in the Manual. The president at Billerica, Mass., is Mrs. Clara E. Sexton. The address of Miss Langmaid, president of the Arlington St. branch, Boston, is The Victoria, Dartmouth St. At Keene, N. H., the secretary is Mrs. R. P. Hayward, 101 Court St. The president of the Exeter, N. H., branch is Mrs. Edward Green. At Kansas City, Mo., the address of the secretary is 1618 East 37th St. At Toledo, O., the address of the corresponding secretary is 39 The Scotswood. The corresponding secretary at Lenox Ave., New York, may be addressed Verona, Oneida Co., N. Y., and the treasurer of the Messiah branch at 61 East 34th St., New York. At Wollaston, Mass., the corresponding secretary is Mrs. Helen L. Foster, 223 Safford St., and at Framingham, Mass., the president is Mrs. J. F. Kelley, 25 Peterborough St., Boston. Mrs. Ellen F. Kittredge is secretary of the branch at Ayer, Mass. The treasurer of the branch at Toledo, O., is now at 2121 Jefferson Ave.

The name of Mrs. Fanny Ware Clary of Syracuse has been placed In Memoriam.

Mrs. Elizabeth W. Emerson has re-

signed from the Study Class Committee.

The question is sometimes asked if life membership in the National Alliance constitutes branch membership in any specified branch. There is no provision in the by-laws to show that life members are to be considered branch members, and all branches which count life members in their branch membership are reminded that they must send annually to the National Treasurer the regular one-third fee for all, else they will be incorrectly reporting their membership. Life membership in the National Alliance carries only the privilege of receiving Alliance publications and the power to vote at the annual and other meetings of accredited delegates.

The branch at Calgary is looking forward to the completion of the artistic Parish Hall early in December. At that time, presumably the end of the first week in the month, it is their intention to hold a Christmas Sale and entertainment. Articles for babies and little children are particularly needed, and contributions from sister branches will be much appreciated. It is to be hoped that suitable acknowledgment reached those branches which so generously contributed to the Christmas sale last year. They helped to make possible the realization of this much-needed and longed-for church home.

Articles should be sent at once to Mrs. F. W. Pratt, 932 18th Ave., W. Calgary, Alberta, Canada.

One of the prettiest of all the souvenir postal cards brought home by summer travelers is of the historic Unitarian meeting house at Nantucket. The view shows the old stone alley to the church and the quaint south tower. The bell is said to have been hidden on board a ship coming from Portugal over two hundred years ago. It was bought by the town and placed in the church tower. The coming in of the Nantucket whale ships was watched from the belfry, the news of arrival being quickly spread by the town crier. The Nantucket Alliance is always active and loyal, and takes a special interest in the venerable building.

The address on "The Alliance and the Religious Life," delivered by Rev. Sydney B. Snow before the New England Associate Alliance and the New York League, has been added to the Lending papers.

Cheerful Letter workers are reminded that Christmas is near at hand and that correspondents find Christmas greetings much more satisfactory if the sender's name is attached. It is encouraging that the newly formed Alliance branches are interesting themselves in the work of the Cheerful Letter Exchange. It is a most happy method of bringing together the younger people through the Junior Alliance.

The demand for books and small libraries is constant and is greater than can be supplied by the Alliance branches already engaged in this form of the work.

Early in December the branch at San Jose, Cal., will hold a bazaar and will be glad to be remembered by other branches.

The appeals stand thus:

Northumberland, Pa.	$59.00
Eugene, Ore.	672.00
Duluth, Minn.	400.00
Winnipeg, Man.	451.00
Victoria, B. C.	452.00
Montague, Mass.	340.00
Urbana, Ill.	300.00
Warwick, Mass.	250.00
Green Harbor, Mass.	325.00
Meadville School	135.00
Pacific School	178.00

Extracts from Miss Richmond's letter from New Zealand to the meeting in Washington:

"The way of liberal religion has been a lonely road to travel in New Zealand. We of the free faith have been few and scattered, and more or less looked down upon by the orthodox communities surrounding us. But during the last ten or twelve years we have organized and taken the name that historically belongs to us. We have built a chapel in Auckland and another in Wellington." . . . . . "We have started a Woman's Alliance, and at its last meeting . . . they were unanimous in desiring me to send to your National Alliance a very warm and friendly greeting from the women of Wellington. I am also in receipt of a letter from the secretary of the Woman's Society of the Auckland Unitarian Church and they desire to join with us in good wishes and cordial salutation." . . . . . "It is an inspiration to us to hear of your wide-spreading organization and your wonderful works. It gives us hope for the future and courage to go forward. We feel particularly that the international work you have undertaken is of immense scope and importance. It is nothing less than the drawing together of the ends of the earth in mercy and peace. We women of the Liberal Christian faith in New Zealand wish you Godspeed."

From the very gratifying letter from Hungary:

"This is the first letter from the Alliance of Hungarian Unitarian Women and a hearty greeting to our dear sisters, who live very far from us, beyond the Atlantic ocean, but who, we are sure, feel with us and sympathize with us. Our mutual belief in God, our mutual love of the Unitarian faith, make us loving friends and true sisters. . . .

"You know the fact that when last year we celebrated the four hundredth anniversary of the birth of our great hero and first Bishop, Francis David, we formed our International Alliance of Unitarian Women, in order to make our celebration still more memorable. After our dear American and English friends left us . . . only the members of the Alliance of Hungarian Women remained behind to work for the welfare of our own people . . . "The beginning was rather slow, but we are happy to say not without results, because in a few months we succeeded in forming a large committee at Kolozsvar and local Alliances in four country towns and two villages. . . . The central committee receive information from each local committee, and we are happy to say that they are getting to see what a great importance our work may have."

"You know that, especially in our country places, most of our congregations have members of field laborers, whose education is not indeed very high, but those who lead this new movement of women's work give them chances to learn the truth of our re-

ligion, to know the past struggles of our Unitarian Church, the future aims of our benevolent societies and try to join them in a real sisterhood."

"Our aim is at Kolozsvar, as well as in the smaller country places, to quicken the religious life of our Unitarian churches, to bring the women of the same faith into closer acquaintance, co-operation and fellowship, to promote sympathy among the women workers in the churches. We form singing choirs, sewing meetings, take a friendly interest in the life of the poor, giving them mental and actual help to bear the struggles of life. We distribute prayer and hymn books, religious papers, books, booklets and pamphlets. As yet we are only in the beginning of our work, but our hope in a successful future is very strong."

The writer regrets that they cannot as yet get the address of Hungarian women now in the United States, although there are many, but hopes "that before long we shall make them understand the benevolent aim of your good work, and then they will be ready to seek your friendly help."

The letter concludes with the best wishes of the Hungarian Alliance and the Francis David Association.

Unitarian Sunday School Society

Headquarters: 25 Beacon Street, Boston; 105 South Dearborn Street, Chicago

Rev. William I. Lawrance, *President* John H. Edwards, *Treasurer*

Louisa P. Parker, *Clerk*

Leadership in Sunday School Methods

A prominent leader in the evangelical Sunday-school world said to the writer, not long ago, "You Unitarians perfected and used a course of graded instruction in the Sunday school before it had occurred to the rest of us that such a thing was possible." This leadership, thus cordially acknowledged, must not be supposed to be entirely due to greater intelligence on our part, but should be attributed rather to that freedom from the trammels of creed and conventionality which we enjoy. Where, better than among Unitarian Sunday schools, should experiments be given a fair trial and new ideas developed? We should, therefore, look upon varieties in Sunday-school procedure with favor and expect our people to develop new ideas.

It is the purpose of this article to describe in brief several such experiments that are now being tried out,—the most of them having been in operation long enough to give assurance of success. It is not to be supposed that any such new movement would be equally successful everywhere. The originator of an idea is, as a rule, the one best fitted to carry it to its conclusion, and is the best able to arouse the enthusiasm of his co-workers to the degree necessary to achieve success. While, however, it may not be feasible to adopt any of these methods in their entirety, they may furnish suggestions of practical ways for improving our work. The great majority of our schools are of the usual pattern and, save in minor particulars, are not to be distinguished from the schools of other churches. All the more important, therefore, is it that such schools as are in any marked way different from others should be known, and that whatever help they may thus offer should be utilized. In the following account the schools are named partly because they should receive recognition for their enterprise in making such changes, and partly in order that others interested may be able to learn from those who have made such changes further particulars that may be of interest to them. It should also be said that while these schools seem to stand pre-eminently for the ideas associated with them, other schools have in greater or less degree developed the same or similar plans.

The Lancaster Idea

In the Sunday school connected with our church in Lancaster, Pa., a distinctive feature is the endeavor to grade the worship of the school as well as its study. The pastor, Rev. John Wallace Cooper, Ph. D., believes that as a given form of instruction which is especially suited to the needs of one age is for that reason unsuited to another, the same is true of worship. There is, therefore, no more reason why the Sunday school should meet as a whole than that the public school should do the same. Precisely as the various grades of the public school go directly to their several rooms and go

from those rooms to their homes, without meeting, at least with any frequency, with the other grades, so the departments of his school assemble, hold their separate services, receive their graded instruction, and disperse without any common gathering. Incidentally, such a method makes it easy to carry out a rigidly enforced course of graded study and serves to emphasize the promotion of pupils from department to department. If Dr. Cooper's main contention is sound, the religious life of his young people should be the stronger because it is normally developed.

The Detroit Idea

In our Sunday school in Detroit, the usual opening service is omitted,—the classes going, as in Lancaster, directly to their various rooms. They gather, however, at the close of the lesson period for common worship before returning to their homes. The distinctive feature of the Detroit school is the great emphasis laid upon teaching. The minister, Rev. Eugene R. Shippen, has secured as teachers for the various classes persons of remarkable qualifications, every one having pursued some course of instruction preparatory to this work. The teaching force thus becomes distinctly a *faculty*, and the school is emphasized as a place of instruction. In a recent number of *The Christian Register* the names and preliminary training of the members of this school faculty are set forth, the whole giving an impression of its extraordinary equipment.

The Detroit school may therefore stand as emphasizing particularly the educational function. If this side of our work were more vigorously undertaken and more thoroughly carried out upon the Detroit pattern, we should without doubt do much to remedy the fault so often laid to Sunday schools that they are ineffective in promoting knowledge in religious matters.

The Winchester Idea

In Winchester, Mass., where all the teachers are salaried and a thorough course of graded lessons is followed, the distinctive feature has been the combination of the Young People's Religious Union with the school, without any loss of distinctiveness in either organization. The Young People's Religious Union, so far from having forfeited its individuality by coming into the school bodily, has been more pronounced in its organization and activities since that occurrence than before. Its membership coincides with the membership of the adult department of the school, which begins with entrance into the High School under the public-school system. The threefold object of the Y. P. R. U., the advancement of truth, worship and service, has been promoted more successfully under this arrangement than under any other. Competent and well-paid teachers lead them in their search for truth; their opening service, held separately from that of the body of the school, provides the element of worship, while occasional meetings at other times and places serve to promote good fellowship and provide opportunity for planning philanthropic service.

The young people know themselves to be members of both the Union and the school; they are always ready to meet with the main school and assist in the preparation of special services; they are regularly counted in the school's enrollment and are under systematic instruction as classes. They are, at the same time, enthusiastic

members of the Metcalf Union, and as such contribute largely to the welfare of the church. Finally, the Union preserves its character as a young people's organization, its average age being kept down automatically by the incoming of a new class of young people just graduating from the grammar school. As a result of the first year's experiment along these lines, it was found that the attendance in the classes, and therefore in the Union, was by far the highest average in the history of the young people's movement, and that at the end of the year a large percentage of the young people were ready to become active members of the church.

The Ottawa Idea

In Ottawa, Ontario, the school holds no separate session, but meets for its worship with the morning congregation. It is inspiring to see the young people sitting with their parents and to feel that they are thus early forming the habit of church attendance and receiving the influence of the dignified service of the church. At the singing of a hymn the classes, with their teachers, quietly withdraw and have their lessons during the sermon-hour. The playing of the organ, preparatory to singing the closing hymn, is a warning to the classes to return to the auditorium, where again they join in the final hymn and closing service. Mr. A. C. Campbell, the devoted superintendent of the school, has adopted this method because he believes that by such means the children will grow up accustomed to the church service and without that impression of separate interests which he believes is the occasion of the break between the Sunday school and the church. The only change necessary for young people, when they have outgrown the school, is to remain in the church, listening to the sermon, instead of withdrawing for the teaching hour.

One objection to this plan which naturally suggests itself is, that the young people are not worshipping according to methods that are particularly adapted to their comprehension or needs. It is thus seen that Ottawa and Lancaster stand opposed to each other in ideals. But Mr. Campbell believes, as many others do, that children of all ages soon come to love and are profited by the church's service. Another possible objection is that the young people are not thus brought together socially, as they would be in the usual method of conducting a school, losing, possibly, the advantage that comes from enthusiasm regarding their own movement and losing at the same time a certain training in those philanthropies into which young people may be educated. These objections Mr. Campbell is trying to overcome by holding week-day meetings of the school for social and philanthropic purposes.

The "Disciples" Idea

It is difficult to single out any distinctive feature concerning the school connected with the Church of the Disciples, in Boston, for the reason that it has been a leader in almost every line of advance among us. They were pioneers in the development of a graded system, in the employment on salary of a corps of trained teachers, in the systematizing of philanthropies, so that children of all ages should have benevolent interests that would appeal directly to them, while, perhaps of greater value than any of these, they

early developed the method of graduating their pupils directly into the church, "Recognition Day" being looked forward to and planned for throughout the entire course. The one distinctive feature of this school which is here chosen is that which in a sense lies back of all these, namely, the recognition of the school by the church as its one great enterprise.

Mrs. Clara B. Beatley, for seventeen years superintendent of this school, began with a modest support from the parish. This support has increased from year to year until it represents to-day probably the largest amount appropriated by any church in our denomination for the support of its school. This support, which is moral as well as financial, has enabled Mrs. Beatley and her splendid corps of coworkers to carry out the various other excellent features that have so fine an exemplification in their work. The use of money does not insure a good school, but a liberal appropriation on the part of a parish, especially on the part of one which, like this, is not rich, indicates an appreciation of the importance of the work done which promises well for results. A good test of a church's liberality in the support of a school may be made by comparing its appropriation for that purpose with the appropriation it makes for its choir. When, as in this instance, it is found that the appropriation for the Sunday school is more than one and one-half times that expended for a trained quartette choir, it is seen at once that the importance of the school is fully recognized.

While Mrs. Beatley is no longer the superintendent of the school, the work thus splendidly carried forward is being continued in the same spirt and with the same success by her successor, Mr. Oscar B. Gallagher. The example of this school has been a great inspiration to many others in our denomination.

It should not be assumed from the foregoing that the schools here mentioned are the only ones that are working out peculiar problems or that have attained to special excellence. These are, however, used as types, with the hope that other schools may be stimulated to adopt and test these suggestions in so far as they find them to be profitable in the circumstances in which they are placed. It is also hoped that other schools that are working out special features will report to the office of the Unitarian Sunday School Society what they are doing.

A New Christmas Service

The Unitarian Sunday School Society is happy to announce a new Christmas Service, which is ready for delivery to our schools. This service has been prepared by Mrs. Clara B. Beatley, whose former Christmas Service has long been highly valued in our schools, and whose experience in the framing and conduct of services has been of an exceptional nature. The music for the service has been prepared by Mr. Frank Lynes, who for many years has been director of music in the Church of the Disciples, where, also, he has regularly played the piano for the singing in the Sunday school, thus having practical knowledge of the capacity of children's voices. In connection with this Christmas Service there is additional material for use at the Christmas tree and for a Twelfth Night gathering,—all of which has been tested by use for many years. The price of the service will be six cents per copy in whatever quantity.

Young People's Religious Union of the Unitarian Church

Headquarters; Room 11, 25 Beacon Street, Boston

Rev. Dudley Hayes Ferrell, *President*

Miss Grace R. Torr, *Secretary* Mr. O. Arthur McMurdie, *Treasurer*

Board of Directors' Monthly Meeting

The fourth regular monthly meeting of the Executive Board of the Young People's Religious Union for 1911-1912 was held in Room 11, 25 Beacon St., Boston, Mass., on Tuesday afternoon, Nov. 7, 1911, at 2.30 o'clock.

President Ferrell presided, and there were present: Miss Burrage, Miss Cilne, Mr. Foote, Mr. McMurdie, Miss Simmons, and the secretary.

The secretary's minutes of the last meeting were read and approved.

The treasurer gave his report for the month.

Voted: To accept the treasurer's report.

The secretary read her monthly report.

Voted: To accept this report.

Miss Cline reported for the fair.

Voted: To accept this report as progressive.

Mr. McMurdie reported that the Finance Committee had met and drawn up a draft of a circular letter to be sent out shortly. Miss Burrage is to be secretary of this committee.

Voted: To accept this report of the Finance Committee as progressive.

The president read a communication from Rev. Frederic A. Wilmot, the Massachusetts president of the Young People's Christian Union of the Universalist Church, relative to a mass meeting in the interest of Social Service, this meeting to be held on Sunday afternoon, Nov. 26; it was decided to have a notice of this put into the *Christian Register*.

Voted: That the invitation be accepted and that someone represent the Young People's Religious Union at this meeting.

The president also read a communication from the National Unitarian Temperance Society, advocating our young people's societies taking more notice of the subject of Temperance. It was also reported that the little book on Temperance, "On the Firing Line," by Rev. Jenkin Lloyd Jones of Chicago, will be sent to any union making application for the same.

Miss Simmons had nothing to report regarding her investigating work.

Notice of the Weirs Meetings next summer, Aug. 4-11, 1912, was given, and an invitation extended to the Y. P. R. U. to participate in these meetings.

Voted: That we take Friday afternoon and evening, Aug. 9, of that week.

Voted: To thank the speakers at the National Conference.

The resignation of Mr. Melcher, as chairman of the Nominating Committee, was presented.

Voted: To ask Mr. John H. Wilson to be chairman of the Nominating Committee.

The president gave a verbal report of the National Conference in Washington, and spoke especially of the need of missionary trips to visit various groups of unions rather than to be confined to so many individual societies.

Voted: To adjourn.

Grace R. Torr, *Secretary*.

Seventh Biennial Bazaar

The Seventh Biennial Bazaar, upon which so much time and energy have been put, is at last over and an affair of the past. That it was a success is an assured fact, and a financial success at that, the amount realized being about $1,700. As time goes on, no doubt the total will be somewhat increased. For purposes of comparison it may be interesting to note the results of previous efforts of the same kind. For instance:

In 1899, at the College Fair, $1,320.50 was cleared.

In 1901, at the Holiday Fair, $882.96 was cleared.

In 1903, at the Festival of Nations, $1,588.50 was cleared.

In 1905, at the Scenes in Bookland, $1,123.67 was cleared.

In 1907, at the Biennial Bazaar, $1,735.81 was cleared.

In 1909, at the Sixth Biennial Bazaar, $2,054.70 was cleared.

The entertainments, under the direction of the Herford Club both evenings, were of a high order and much enjoyed. On Thursday evening there were selections by a trio, consisting of Miss Carolyn Belcher, violin; Miss Charlotte White, 'cello; Miss Gertrude Belcher, piano, with soprano solos by Miss Pope.

On Friday evening a chorus from the Herford Club, with a soloist, furnished the music, while Mr. Courtenay Guild gave a few short sketches. On Saturday afternoon the Punch and Judy show with a sleight-of-hand performance for the children by Professor Josef Yarrick gave pleasure to both young and old. Dancing in the evening brought the fair to a close.

The chairman of the fair, Miss Floyd, wishes to thank most heartily the chairmen and helpers who worked so faithfully; and, indeed, is grateful to all who in any way contributed, either by their presence or otherwise, to the success of the cause.

Too much credit cannot be given the Pacific Coast Table, presided over by Miss Emily J. Cline and Miss Jennie G. Moseley of Dorchester. The table was first suggested and largely arranged by Miss Emma R. Ross, a former secretary of the Union, but now residing in Los Angeles, Cal. Miss Ross is at present a director from California, but has always maintained a warm interest in the work and progress of the organization. There were contributions from Berkeley, Eureka, Los Angeles, Pasadena, San Jose, Santa Ana, Santa Barbara, Santa Cruz, in California; Eugene and Portland, in Oregon; Bellingham and Portland, in Washington, and other places. Many of the Alliance branches and young people's societies on the Pacific coast responded most generously by sending contributions, thereby evincing a spirit of fellowship and cooperation that has been contagious and augurs well for the days to come.

No "After-Sale"

For the benefit of those who are inquiring with regard to a Christmas Sale or "After-Sale" of the articles left on the tables, we desire to state that, contrary to the custom that has been in vogue after similar fairs, there will be no "After-Sale" this year, as the few articles remaining will be disposed of privately by the chairmen of the various tables.

National Conference

The Y. P. R. U. was represented at the National or General Conference by two delegates,—by our president, Rev.

Dudley H. Ferrell, and by Rev. Edgar S. Wiers, of Montclair, N. J. Mr. Ferrell brought the greetings of our organization to the Conference at the forenoon meeting on Tuesday, Oct. 24, and was most happily received, making a strong plea for co-operation and interest in our work.

A meeting was held later in the day, at which Mr. Ferrell presided; at this time Mr. Wiers spoke on "The Assurance of Our Success," and a paper, prepared by Rev. Henry W. Foote for the occasion, was read by Mr. Ferrell. This address on "Religion and the University" will appear in full in the *Christian Register*. At this meeting the Kowaliga Jubilee Singers rendered selections.

"Word and Work" Subscriptions

Subscriptions to WORD AND WORK may now be renewed. Those who have not yet sent theirs in should do so at once. Let every union subscribe at least for its secretary and president, and also try to secure as many additional names as possible. Remember the price is twenty-five cents a year for each subscription.

Life Members

Our Life Membership list has been increased very noticeably as a result of the fair. We have now to report a total of 197, with the following additions, all but three of which are to be credited to the Life Members' Table:

176. Rev. George W. Cutter, M. D., Watertown, Mass.
177. Miss Caroline B. Brown, Newton, Mass.
178. Mr. Arthur F. Estabrook, Boston, Mass.
179. Mrs. A. Louise Rutledge, Billerica, Mass.
180. *Mr. Fred H. Nazro, Cambridge, Mass.
181. *Mrs. Fred H. Nazro, Cambridge, Mass.
182. *Miss Henrietta M. Pierce, Dorchester, Mass.
183. Mr. Milton T. Garvin, Lancaster, Pa.
184. Mrs. James Melvin, Concord, Mass.
185. Miss Lucy S. Peirce, Newtonville, Mass.
186. Rev. Benjamin R. Bulkeley, Beverly, Mass.
187. Miss Helen I. Keith, North Easton, Mass.
188. Miss Margaret Ames, St. Paul, Minn.
189. Mr. Henry S. Bean, Roxbury, Mass.
190. Mrs. Henry S. Bean, Roxbury, Mass.
191. Rev. Palfrey Perkins, Brighton, Mass.
192. Mrs. John Haynes Holmes, Brooklyn, N. Y.
193. Miss Edith D. Harris, Providence, R. I.
194. Miss Emma F. Munroe, Cambridge, Mass.
195. Rev. George B. Spurr, Petersham, Mass.
196. Mr. George L. Prescott, Concord, Mass.
197. Miss Alice M. Dicker, East Boston, Mass.

This is certainly a splendid showing, and records the energy and perseverance with which the chairman of the Life Members' Table, Miss Edith Melvin, has worked.

*Not added by Miss Melvin.

Report of the Union-At-Large For 1910-1911

The membership list of the Union-

at-Large during the year 1910-1911 has reached fifty-four, against the forty-four of last year. Each member has received every month a copy of the Unitarian WORD AND WORK, and one or sometimes two sermons from the publications of the American Unitarian Association. It has happened this year that the literature sent has been less doctrinal and more varied than in previous years. It has included two addresses from the Social Service Series and one on Japanese Missions, besides others universal rather than sectarian in their teaching. Of course it is inevitable that the final choice of the reading matter sent should lie with the committee rather than with the members who receive and read it. Occasionally the chairman receives a letter requesting literature on a special subject, or commending the sermon of the previous month; but for the most part the committee must rely on its own judgment. One cannot help wondering whether the subject selected always meets the personal needs,—particularly in those cases where the member never suggests or criticises.

The work done by the Union-at-Large Committee is an interesting phase of the Unitarian movement to-day. It is carried on in answer to the demand for Unitarian literature from Unitarian young people who are living, temporarily in most cases, where there are no Unitarian churches. To the student at college, to the young man or woman entering business or a profession, the question of religious belief often presents itself for the first time seriously. A desire to discuss matters of this sort is awakened, with the result that the sermons sent by the Union-at-Large Committee sometimes reach others besides the individuals to whom they are directed. With a membership extending from Saskatchewan to Texas and from California to Massachusetts, the field for influence is large. Whether that influence is to be exerted along sectarian and therefore intellectual lines, or whether in the direction of social service is an important question. Perhaps it is well to have both elements represented, for both exist in most of the Unitarian churches of to-day, and each undoubtedly makes its own strong appeal to certain temperaments. Unitarianism has always stood for a harmonious combination of thought and deed, and will doubtless wield its best influence through the right balance of these two component parts.

MARGUERITE FELLOWS MELCHER,
Secretary of the Union-at-Large.

Temperance

It has been suggested that the subject of temperance be made more use of in our union meetings. It might well be given a special evening on our young people's programmes. The Unitarian Temperance Society stands ready to furnish interesting speakers and publications of a timely nature. Should a special speaker be desired, application might be made directly to Rev. A. D. K. Shurtleff, 422 Meridian St., East Boston, Mass., the secretary, or the national secretary will be glad to supply any information and forward any communications.

Several tracts on this subject are always on hand at the Unitarian headquarters in Boston, and pamphlets, leaflets and other literature will be mailed gladly on application. A little hand-book by Rev. Jenkin Lloyd Jones of Chicago, entitled "On the Firing Line," will be supplied to any union making a request for the same.

Unitarian Temperance Society

REV. JOSEPH H. CROOKER, *President*
Roslindale, Boston, Mass.
(To whom all communications should be sent)

RICHARD C. HUMPHREYS, *Vice President* REV. A. D. K. SHURTLEFF, *Secretary*
CHARLES H. STEARNS, *Treasurer*, Brookline, Mass.

Notable Words from Philip Snowden

A distinguished member of the House of Commons, Mr. Philip Snowden, a representative of the English labor movement, well and favorably known in this country, recently made a temperance address which needs more than passing notice. It is a pleasure to give publicity here to these paragraphs, which contain much wisdom. After noting the fact that temperance advocates must admit that social and economic conditions have an intimate connection with intemperance, Mr. Snowden went on to make the following statements:

"On the other hand, in recent years the Labor men and the Socialists have appreciated more clearly the importance of Temperance reform, and they have recognized that the drink traffic is one of the greatest curses which afflict the land to-day, and that if that evil could be removed the solution of every other question in which they are interested would be made infinitely more easy of solution. Not only in this country, but in Continental countries, the leaders of working-class opinion—Trades Union, Labor and Socialist—are every year taking a deeper and a more practical interest in Temperance work, and they are showing their sympathy in the most telling of all ways—by personal abstinence from intoxicants — and through their conferences and by appeals to those with whom they have influence they are urging the importance and the necessity of personal sobriety as a necessary equipment for the workers in the great struggle of their emancipation, industrially and socially.

"I think, indeed I can imagine no more dangerous doctrine than to tell workingmen that they are the victims of bad habits and of personal appetites over which, as individuals, they have no control whatever. Making every allowance for the influence which long hours of labor, low wages, bad housing, the want of better educational facilities, the existence of temptations to drink, making every allowance for these, the fact still remains that the working people of this country have the power to mitigate the evils associated with the drink traffic. The fact remains that the power to deal with it is in their own hands. If they will only summon to their assistance sufficient individual strength and sufficient individual respect. Indulgence in intoxicating liquor is far too often a selfish desire to satisfy a brutal passion. In a country like our own, which, for weal or woe, has placed the destinies in the hands of the people, if the people are oppressed they are their own oppressors, and no man has a right to claim to be a leader of the people who has not the courage to tell them that they are responsible for their own condition, and who has not the courage to tell them that of all the evils most easily removed to-day by individual effort, that evil is indulgence in alcoholic liquor. But the Temperance sentiment of the country, I am quite sure, is growing. I believe that

the decline in the consumption of liquor indicates a permanent tendency. During the last two cycles of good trade we had not that expansion of the liquor traffic which accompanied former periods of good trade.

"The tremendous drop in the consumption of spirits when the last increase of duty was made, to my mind is due to this, that there were a very large number of men in the country who were indifferent drinkers, and they needed only some little encouragement, such as this, in order to give up drinking altogether, or to greatly reduce their consumption. The moderate and indifferent drinker has a great responsibility. Every moderate drinker who realizes the ravages of the drink traffic, who is anxious for Temperance reform, every such man ought to realize his responsibility, and he ought to recognize that it is not the drunkards, but the moderate drinkers who make the profits of the trade. However moderate may be his patronage of the drink traffic, by that patronage he is helping to maintain the traffic—and he is helping to keep fastened upon the political and social life of the country this curse, which is gnawing the very vitals of the nation. The moderate drinker, I repeat, has indeed a heavy personal responsibility. It is these considerations which long years ago induced me to become a strict teetotaller. Practice is better than precept."

Strong emphasis should be laid on this sentence: "If that evil could be removed (the drink traffic), the solution of every other question in which they are interested would be made *infinitely* more easy of solution." If laborers could be made to see this, many of them would stop drinking. If social workers could realize this, they would not ignore the temperance cause as they unfortunately do at present. If Unitarians could understand this, they would give our Temperance Society the personal and financial support which it needs and which the cause deserves.

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